

Early Mormon community planning was ahead of its time

By CHRISTOPHER SMITH
For The Associated Press

SALT LAKE CITY — The community blueprint would regulate the hot-button issues across Utah's landscape of growth — housing density, open space, land-use zoning, preservation of farmland, building-material standards and caps on building permits.

And no doubt the restrictions would be met with an outcry from local real-estate developers and landowners, complaining of an unconstitutional "taking" of their private property rights.

But to Mormon Church founder and prophet Joseph Smith, the "Plat for the City of Zion" was nothing less than the map to build heaven on Earth.

"Here we had this great concept for civic design and today we've gotten so far away from it," says Eugene Carr, an urban planning professor with the University of Utah's Center for Public Policy and Administration. "All this rabid property-rights sentiment is contrary to our roots."

A 163-year-old document that looks like a checkerboard drawn on a ragged, yellowed piece of parchment surrounded by scribbled handwriting was nominated by Carr last year for national recognition.

In April, the American Planning Association bestowed its 1996 Planning Landmark Award to The Church of Jesus Christ of Latter-day Saints for Smith's visionary drawing of the "City of Zion."

The blueprint, now on display at the Museum of Church History and Art, was first used to settle Far West, Mo., and Nauvoo, Ill. It eventually influenced the design of Utah's capital city and more than 500 towns in the western United States.

As first prophesied by the charismatic Smith, the 119,000 inhabitants of Israel would one day gather in America, the location of Zion, the "City of Holiness," in Mormon scripture.

To accommodate the return of the tribes and hasten the establishment of Christ's new kingdom on Earth, Smith instructed church leaders in a letter written June 25, 1833, on how to prepare the series of cities.

"The whole plat is supposed to contain from fifteen to twenty thousand people," Smith wrote next to his gridiron drawing of a city 1-mile square, with all streets intersecting at right angles and running to the cardinal points of the compass.

"When the square is thus laid off and supplied, lay off another in the same way, and so fill up the world in these last days."

"We steadily moved away from this concept of compact, sustainable communities, places of refuge, after Brigham Young died."

... Now we have these 'super blocks' of homes with cul-de-sacs. It's gotten so people can't walk through a neighborhood anymore."

— Eugene Carr, U of U professor

Smith continued, "and let every man live in the city for this is the city of Zion."

Besides a growth cap of 20,000 residents and the "four square to the world" layout, Smith's plat included "significant planning innovations that, had they been followed, would have mitigated many of the problems being faced today in the Mountain West," said community planning consultant Gene Moser of Park City.

Among the managed-growth principles Smith put forth in the 1833 plat:

- Density controls, with no lot in the city to contain more than one house, built with a 25-foot setback from the street.
- Zoning for particular land use, with a large block in the center set aside for churches and schools while land outside the city would be preserved as an agricultural green belt.
- Prohibitions on sprawl, with no residential development allowed outside the city.
- Architectural design standards with "all houses to be built of brick and stone," according to Smith. A few years after Mormons arrived in the West, a church leader told a meeting of frontier townsfolk to "remove all lumber, wood, hen houses, etc., to the rear of our houses and keep our front yards and side walks neat and tidy."

Most Utah communities — and Mormon-settled communities in Idaho, Arizona, Nevada and California — still retain a central, historic section that reflects the gridiron pioneered by Smith and perpetuated by his successor, Brigham Young.

"But we steadily moved away from this concept of compact, sustainable communities, places of refuge, after Brigham Young died," says U. of U. Professor Carr.

"Now we have these 'super blocks' of homes with cul-de-sacs. It's gotten so people can't walk through a neighborhood anymore."

Coupled with Smith's design plan for the City of Zion were "deeds of consecration of stewardship," first issued to Saints in Missouri. As part of the Mormon scripture tenet to be of "one heart and one mind," settlers signed all their earthly possessions over to the local LDS bishop, who then leased back the personal belongings to the family on condition the settlers be good "stewards" of the land in Zion.

Grandma Gump to walk across Utah again

JASON GOUGH
The Daily Herald

Grandma Gump is at it again.

That's the name retired Justice of the Peace Jerry Enniss earned for herself last year after walking from one end of Utah to the other to raise money for Utah's Children's Justice Centers.

Now Enniss has decided to do the walk again.

"Seeing Utah on foot was a wonderful experience and I didn't want it to end," said Enniss in a press release distributed by Utah

Attorney General Jan Graham's office.

When it did end, with 470 miles on her shoe treads, Enniss had raised \$6,300 for Utah kids. She is hoping to raise at least \$10,000 this time around.

In addition to the donations, this year's walk will celebrate Utah's centennial, promote exercise and encourage community involvement. The youth will be soliciting pledges for every mile they walk with Enniss and the Utah Department of Transportation will provide garbage bags and orange vests

as trash will be picked up along roadides by participants.

Last year Enniss was joined by sponsors, supporters and others who shared her vision and commitment to health and the welfare of Utah's kids. Gov. Mike Leavitt caught the spirit of the walk, joining Enniss for a day, proclaiming it "Jerry Enniss Centennial Walk Day."

This year Graham will join Enniss for a stretch of the walk.

Today marks the first day of "The Jerry Enniss East to West Centennial Walk", which starts at

Dinosaur National Monument at the Utah State line and ends in Wendover, a distance of 345 miles.

"There's nothing more important than children and there is nobody in need of help more than an abused child," Enniss said.

The Children's Justice Centers are care centers set up to provide abused children with a comfortable surrounding while investigators meet with them and their families for counseling and other services.

The walk will bring Enniss to Utah County June 17 through 19.

Car rolls into river; five sustain minor injuries

A group of Salt Lake City-area

teen-agers sustained minor injuries when the vehicle they were riding in rolled into the American Fork River off State Road 92 near the Timpanogos Cave turnoff early today.

travel, Johnson said.

HIGH-SPEED CHASE — A Nevada man led police from Utah and Carbon counties on a high-speed chase this morning through Spanish Fork Canyon.



Glenn D. Edwards

Glenn D. Edwards, age 98, passed away on Monday, June 3, 1996, in Provo.

He was born on August 24, 1897, in Emery, to Caleb Elfish and Margaret Maria Edwards. Glenn grew up in 9 Mile Canyon and Wellington. Glenn married Alice Jean McNeill on June 13, 1921, in Provo.

He moved to Provo in 1926, where he began to work for Union Pacific Railroad. Glenn eventually became a car inspector before retiring after 38 years of service. He was an active member of the UPRR Old Timers Association. His first love of his life was his horses, and he was a member of the Utah County Sheriff's Office for many years. Glenn broke and owned many animals. He was recognized in this area for his ability with and vast knowledge of horses.

Glenn is survived by three daughters: Frances Bowen of Orem, Yvonne Bonnie Harding of Springville, and Glenna Boshard of Provo; 11 grandchildren, 19 great-grandchildren, and 4 great-great-grandchildren. He was preceded in death by his wife, Alice Jean McNeill.

Obituaries

Marvin D. McEwan

Marvin D. McEwan passed away at his home in Provo Friday evening, May 31, 1996, at 84, after a long battle with cancer.

He was born on January 13, 1912, in Orem, Utah, the sixth of eight children, to Daniel Dean and Emily Wellington. McEwan married his father at an early age, he became close companions with his step-father, Lorin Barrett, who taught and encouraged him in so many of the values and skills he practiced throughout his life.

During the lean years of the Depression, he and his brother Austin rode their motorcycles to Virginia City, Nevada, where they found work in the silver mines for several years. It was a very interesting time for both of them.

He married Nina Thomas on February 21, 1941 in Evanston, Wyoming. They had one daughter, Marilyn, now living in Los Angeles, California. He enlisted in the U.S. Navy Seabees at the beginning of World War II and proudly served his country in the South Pacific and Philippine Islands until 1946.

